

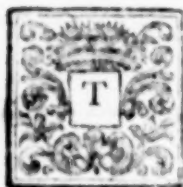
THE  
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ARTICLE XXXIX.

DESIDERATA CURIOSA. Vol. II. Containing, 1. *The History and Antiquities of the Cathedral Church of Lincoln, by Bishop Sanderson, Sir William Dugdale, and others.* 2. *The History and Antiquities of the Isle of Man, by James Earl of Derby, beheaded at Bolton.* 3. *Memoirs of Richard Plantagenet, a natural Son of King Richard the third.* 4. *The Life of that famous Grecian Mr. John Bois, one of the Translators of the Bible.* 5. *The Life of William Chapel, Bishop of Cork and Ross.* 6. *The Life of Mr. Arthur Wilson, the Historian.* 7. *The Triumphs of the Muses, or the grand Reception and Entertainment of Queen Elizabeth at Cambridge in 1594, and Oxon in 1596.* 8. *Thomas Count Arundel's Apology for accepting the Honour of Comes Imperii, without the Queen's Leave.* 9. *The Scheme of a new University intended at Rippon, 1 James I.* 10. *A large Account of a Design laid by King Charles the first to escape from the Scots, and how prevented.* 11. *Colonel Whalley's Narrative of King Charles the first's Escape from Hampton-Court.* 12. *Many large and curious Memoirs of Dr. Michael Hudson (King Charles the first's beloved Chaplain) killed at Woodcroft-House in 1648.* 13. *A Diary of many private Passages at the Treaty of Newport in the Isle of Wight, by Nicholas Oudart, Esq; then Secretary to King Charles the first.* 14. *Particular Relations of the Murders of Dr. Dorislaus and Anthony Ascham, and of a like Design upon Agent Bradshaw.* 15. *A large Extract of Mr. Prothonotary Smith (the famous Book-worms) Obituary.* 16. *An Account of a remarkable Medal struck in 1702, in Memory of Archbishop Laud. With sundry other Lives, Letters, Epitaphs, &c. amounting in all to above one hundred and fifty curious historical Pieces; supplying the Defects of*  
R 1 Rushworth,

Rushworth, Whitlock, Clarendon, Rapin, and other Historians of the Reign of King Charles the first, in many very remarkable Cases; all now first publish'd from Original Manuscripts, communicated by divers eminent Persons. The whole, as near as possible, digested into an Order of Time, and illustrated with Contents, Notes, additional Discourses, and a complete Index. By Francis Peck, M. A. Rector of Godeby near Melton in Leicestershire, Collector of the first Volume. London, 1735. Book VII. contains 68 Pages; Book VIII. 58 Pages; Book IX. 52 Pages; Book X. 32 Pages; Book XI. 50 Pages; Book XII. 36 Pages; Book XIII. 32 Pages; Book XIV. 56 Pages; Book XV. 25 Pages.



THE above title-page, and our introduction to the extract of the former volume, sufficiently shew the nature of this work; and therefore we shall proceed immediately to give the publick some account of the most shining pieces contain'd in this second volume, in the order wherein they lie in the book. The first of these shall be the account of *Richard Plantagenet*, which is contain'd in a letter from Dr. Brett to Dr. Warren, president of *Trinity-Hall*; it is dated the 1st of *September* 1733; and we are therein inform'd, that about *Michaelmas* 1720, the writer Dr. Brett went to pay a visit to the late *Heneage* earl of *Winchelsea*, at *Eastwell-house*, where that noble lord shew'd him an entry in the parish-register, which the doctor transcribed immediately into his almanack; which stood thus: "1550, *Rychard Plantagenet* was buryed the 22. daye of *December*." The register did not mention whether he was buried in the church or church-yard; nor could any memorial be retrieved of him, except the tradition preserved in the family, and

some little marks where his house stood. The story, as related by the earl of *Winchelsea*, runs thus: "When Sir *Thomas Moyle* built that house (that is, *Eastwell-place*) he observ'd his chief brick-layer, whenever he left off work, retired with a book: Sir *Thomas* had a curiosity to know what book the man read; but was some time before he could discover it, he still putting the book up if any one came toward him: however, at last, Sir *Thomas* surpriz'd him, and snatch'd the book from him; and, looking upon it, found it to be *Latin*: hereupon he examin'd him; and, finding he pretty well understood that language, he enquired how he came by his learning? Hereupon the man told him, as he had been a good master to him; he would venture to trust him with a secret he had never before revealed: he then inform'd him, that he was boarded with a *Latin* school-master, without knowing who his parents were, till he was fifteen or sixteen years old; only a gentleman (who took occasion to acquaint him

" he was no relation to him)  
 " came once a quarter, and paid  
 " for his board, and took care to  
 " see that he wanted for nothing :  
 " and one day this gentleman  
 " took him and carried him to a  
 " fine great house, where he  
 " passed through several stately  
 " rooms ; in one of which he  
 " left him, bidding him stay  
 " there ; then a man, finely  
 " dress'd, with a star and garter,  
 " came to him, ask'd him some  
 " questions, talk'd kindly to him,  
 " and gave him some money :  
 " then the fore-mention'd gentle-  
 " man return'd, and conducted  
 " him back to his school. Some-  
 " time after, the same gentleman  
 " came to him again, with a horse  
 " and proper accoutrements, and  
 " told him, he must take a jour-  
 " ney with him into the coun-  
 " try: they then went into Lei-  
 " cestershire, and came to Bos-  
 " worth-field ; and he was carried  
 " to Richard the third's seat.  
 " The king embraced him, and  
 " told him, he was his son ; But,  
 " child (says he) to-morrow I must  
 " fight for my crown ; and, assure  
 " yourself, if I lose that, I will  
 " lose my life too ; but I hope to  
 " preserve both. Do you stand in  
 " such a place (directing him to  
 " a particular place) where you  
 " may see the battle out of danger ;  
 " and, when I have gained the  
 " victory, come to me, I will then  
 " own you to be mine, and take  
 " care of you : but if I should be  
 " so unfortunate as to lose the bat-  
 " tle, then shift as well as you can ;  
 " and take care to let no-body know  
 " that I am your father, for no  
 " mercy will be shewn to any one so

" (nearly) related to me. Then  
 " the king gave him a purse of  
 " gold, and dismiss'd him. He  
 " follow'd the king's directions ;  
 " and, when he saw the battle  
 " was lost, and the king killed,  
 " he hastened to London, sold his  
 " horse and fine cloaths, and, the  
 " better to conceal himself from  
 " all suspicion of being son to a  
 " king, and that he might have  
 " means to live by his honest la-  
 " bour, he put himself apprentice  
 " to a bricklayer ; but having a  
 " competent skill in the Latin  
 " tongue, he was unwilling to  
 " lose it ; and, having an incli-  
 " nation to reading, and no de-  
 " light in the conversation of  
 " those he was obliged to work  
 " with, he generally spent all the  
 " time he had to spare in reading  
 " by himself. Sir Thomas said,  
 " You are now old, and almost past  
 " your labour ; I will give you the  
 " running of my kitchen as long as  
 " you live. He answer'd, Sir,  
 " you have a numerous family ; I  
 " have been used to live retired ;  
 " give me leave to build a house of  
 " one room for myself in such a  
 " field ; and there, with your good  
 " leave, I will live and die : and,  
 " if you have any work that I can  
 " do for you, I shall be ready to  
 " serve you. Sir Thomas granted  
 " his request ; he built his house,  
 " and there continued to his  
 " death.

In the eighth book, numb. III,  
 we have the life of that famous  
 Grecian Mr. John Bois, S. T. B.  
 one of the translators of the Bible  
 (temp. Jac. I.) and senior preben-  
 dary of Ely ; by Anthony Walker,  
 M. A. The father of Mr. John



*Bois* was converted to the protestant faith by the famous *Martin Bucer*; and tho', as *Mr. Walker* thinks, he had received holy orders, yet he lived at *Nettlestead* as a layman, and married a gentlewoman of good family, concerning whom her son *Mr. John Bois* left this memorandum in the beginning of a Common-prayer-book: "This was my mother's book, my good mother's book: her name was first *Mirable Poole*, and afterwards *Mirable Bois*, being so called by the name of her husband, my father, *William Bois*, who lived in the ministry divers years, and was buried at a village, not above four miles from *Edmondsbury*, call'd *West-flow*, where he had been pastor, and remained so till the time of his death. My mother over-lived my father about ten years, being much alike in years when they married: my father died, anno *ætatis suæ* LXVIII; and my mother LXXVIII, *plus minus*: she had read the Bible over twelve times, and the book of *Martyrs* twice, besides other books, not a few." The living of *West-flow* was given to *Mr. William Bois* by his brother-in-law *Mr. Poole*, a considerable time after queen *Elizabeth* came to the throne: he was a very learned man, and took care to instruct his son *John* himself in all the learned languages, particularly the *Hebrew*, which, at six years old, he could write not only legibly, but well; when he was fourteen years old, he was sent to *St. John's* college in *Cambridge*,

where he was put under the care of *Mr. Coppinger*, a person of great merit; *Dr. Still*, rector of *Hadley*, being master. *Mr. Bois* had not been long at college, before *Dr. Still* was removed to be master of *Trinity*; which would have been a great loss to our young student, if his wonderful skill in the *Greek* had not recommended him to *Mr. Andrew Downes*, then chief lecturer in that language. Three years after, his tutor *Mr. Coppinger* was by the queen made master of *Magdalen* college; whither he removed, and took his pupil with him: but the lord-keeper sending a letter to *Mr. Coppinger*, importing, that indeed it was in his power now to keep the place by him possess'd; but if he did, it should be with his displeasure; that poor gentleman, out of fear, resign'd it, and so not only lost it, but the fellowship of *St. John's* college, which he had before, and to which he was not suffer'd to return. The college dealt more mildly by *Mr. Bois*, who was re-admitted to his scholarship; and, in due time, he was elected fellow. Here he was so intent upon his studies, that it was a common thing with him in the summer to go to the university-library at four in the morning, and read, without intermission, till eight at night. He once intended to have apply'd himself to physick; but being so unhappy to fancy he had every disease he read of, he was forced to abandon that faculty; and, on *Friday* the 21<sup>st</sup> of *June* 1583, he was ordain'd by *Dr. Freake*, then bishop of *Norwich*. A speech he made at the funeral of the famous *Dr. Whitaker*,



*Whitaker*, gain'd him great reputation. He was ten years chief Greek lecturer in the college; all which time he read most diligently every day; and not only so, but for several years he did voluntarily read a Greek lecture at four o'clock in the morning, in his own chamber, which was frequented by many fellows. After the death of his father, he for some small time held the living of *West-flow*, merely to oblige his mother, that she might continue to dwell in that place; but, upon Mr. *Pooly*'s taking her home, he quitted that living, tho' he might have held it with his fellowship. In the thirty-sixth year of his age, he married the daughter of Mr. *Holt* of *Boxworth*, and succeeded that gentleman in his rectory there, which was an advowson, and the portion of Mr. *Bois*'s wife. After his departure from the university, he continued to visit it constantly once a week at least; and, whenever he found any thing knotty in his reading, he used to put it down in his pocket-book, under the title of *Quærenda Cantabrigiæ*. Misfortunes coming upon him, and he finding himself in debt, to discharge the load, he sold his library; upon which some difference ensued between him and his wife; but it was soon got over, and they lived together very happily ever afterwards. When king *James* caused the Bible to be translated, Mr. *Bois* was one of the persons chosen at *Cambridge*, where he actually translated two parts of the *Apocrypha*; one which was assigned him, and one which was given to another person. Four years

was spent in this service; at the end whereof, the whole work being finish'd, and three copies of the whole Bible sent from *Cambridge*, *Oxford* and *Westminster* to *London*, a new choice was made of six divines to review the whole work, and extract one copy out of the three, to be committed to the press: for this service, Mr. *Downes* and Mr. *Bois* were sent for to *London*, where they met daily, at *Stationers-Hall*, their four fellow-labourers; with whose assistance they completed their task in three quarters of a year, receiving duly every week thirty shillings each for his trouble, tho' before they had not had one farthing. In the year 1628, he removed from *Boxworth* to *Ely*, of which cathedral church he was made prebendary by *Lancelot Andrews*, then bishop of that see: while he remained there, he went duly to church twice, sometimes thrice a day. To his very death he had an able, active body; and used much exercise in his youth, walking frequently from college to his mother's house in *Suffolk* to dinner, which was twenty miles; and so fond he was of reading, that even in his extreme old age he would study eight hours a day. He made but two meals, dinner and supper, between which he eat and drank nothing: to the last, his sight was quick, his hearing acute, his countenance fresh, his head not bald; in a word, his health good, and his body sound, except a rupture, which he had many years. The posture of his body in studying was always standing, in pursuance of three rules which

which he learn'd of Dr. *Whitaker*; 1<sup>st</sup>, Always to study standing; 2<sup>dly</sup>, Never to study at a window; 3<sup>dly</sup>, Never to go to bed with cold feet. As to his virtues, he was steadily loyal, extremely courteous, extensively charitable, wonderfully modest, a kind master, a tender father, and a most indulgent husband. In his last sickness, he shew'd much constancy, and an unshaken confidence in God, dying, with a resolution worthy a great man and a good christian, on the 14th of *January* 1643, eighty-three years and eleven days old; being, says our author Mr. *Walker*, thought by good men worthy of a longer, if God had not known him worthy of a better life.

Book the ninth, numb. XXV, we have a most circumstantial account of king *Charles* the first's escape from *Oxford* to the *Scots*; contain'd in the examination of Dr. *Michael Hudson*, one of the companions in his journey, before a committee of parliament. The particulars are so curious in their nature, and so authentick, considering him by whom, and those to whom they were given, that we cannot help thinking they will prove very useful and entertaining to our readers. Previous, however, to our extract of the latter part of the doctor's account, we must take notice, that he had been sent by the king to *Harbrough*, and from thence to *Southwell*, to the *French* minister, who had been employ'd in a treaty between the king and the *Scots*. The report Dr. *Hudson* brought back, was so little favourable,

with respect to that nation, that the king seem'd determin'd not to trust them. However, the doctor had orders from Mr. *Apsburnham* to get every thing ready for a sudden journey; which accordingly the doctor did, and particularly procur'd a pass from a captain who was to go to *London* about his composition. " Upon  
" *Sunday* after, says the doctor  
" (being *April* 26, 1646) at dinner, I came to Mr. *Apsburnham*, as soon as he was awake  
" (having return'd but that morning from a treaty at *Woodstock*,  
" being sent thither the evening before with two lords and Sir  
" *William Fleetwood*) and he told me, the king must go my way;  
" for they had made trial of other ways, but nothing could be effected; and wish'd me to bring  
" all things to his chamber; and thither the king would come  
" about eleven o'clock that night: all which was done; and about  
" twelve the king came, with the duke of *Richmond*; and there  
" Mr. *Apsburnham* cut off his lock, and some part of his beard. In the interim, they  
" sent me to call the governor, who came about two o'clock;  
" and the king having acquainted him with his intentions of going out of *Oxford*, the governor  
" went back for the keys; and, just as the clock struck three,  
" we pass'd over *Magdalen-bridge*, and, after we were out of the  
" east-port a little, the governor return'd, having received orders from the king not to let  
" any port be open'd, nor any pass in or out of *Oxford* nor  
" fir



" five days: so we there pass'd  
 " through *Mouch-Balden*, and  
 " thence to *Dorchester*, where  
 " was a guard of dragoons, which  
 " we pass'd without any difficul-  
 " ty or examination. At *Ben-*  
 " *son*, a small party of horse met  
 " us, and ask'd us to whom we  
 " belong'd (Mr. *Ashburnham* and  
 " I riding with pistols) I an-  
 " swer'd, to the house of com-  
 " mons; and so pass'd. At *Hen-*  
 " *ley*, we pass'd in like manner,  
 " without any question, only  
 " shewing the pass to the corpo-  
 " ral, and giving twelve-pence to  
 " the guards. One of colonel  
 " *Ireton's* men rid in our compa-  
 " ny from *Nettlebed* to *Slow*; and  
 " seeing me give money always  
 " at the guards, ask'd him (the  
 " king) if his master were not  
 " one of the lords of the parlia-  
 " ment? He answer'd, no; his  
 " master was one of the lower  
 " house. After we pass'd *Maiden-*  
 " *head* and *Slow*, we turn'd out  
 " of that road towards *Uxbridge*;  
 " and there pass'd another guard  
 " at the *Water*, in the same man-  
 " ner as we had pass'd the for-  
 " mer. After we had pass'd *Ux-*  
 " *bridge*, at one Mr. *Teasdale's*,  
 " a tavern in *Hillingdon*, we a-  
 " lighted, and staid to refresh  
 " ourselves, between ten and  
 " eleven, and there staid two or  
 " three hours; where the king  
 " was much perplexed what  
 " course to resolve upon, *London*  
 " or northward. The confide-  
 " rations of the former vote, and  
 " the apparent danger of being  
 " discover'd at *London*, moved  
 " him to resolve at last to go  
 " northward, and through *Nor-*

" folk, where he was least known;  
 " and there to stay till he had  
 " sent me again to *Mountrell*, to  
 " know what he had done with  
 " the *Scots*; resolving absolutely,  
 " that if the *Scots* would not send  
 " him an assurance, under their  
 " own hands, of such conditions  
 " as he expected, he would ra-  
 " ther cast himself upon his *Eng-*  
 " *lish* (subjects) than trust them;  
 " and wish'd me to bring their  
 " hands to him; or, if there  
 " were danger in that, to see all  
 " their hands (set) to such pro-  
 " positions as they agreed to.  
 " About two o'clock, we took  
 " a guide towards *Barnet*, re-  
 " solving to cross the roads into  
 " *Essex*; but, after we had pass'd  
 " *Harrow upon the Hill*, I told  
 " the king, if he were not much  
 " known in *St. Alban's* road, it  
 " was the nearer way to go  
 " through *St. Alban's*, and thence  
 " towards *Roydon*; which he ap-  
 " proved of; and so we pass'd  
 " through *St. Alban's*, where one  
 " old man with an halberd ask'd  
 " us, whence we came? I told  
 " him from the parliament, and  
 " threw him six-pence; and so  
 " pass'd. After we had rid a  
 " mile, a gentleman, well hors'd,  
 " came galloping after us very  
 " fast; which put us in some  
 " doubt, that we had been dis-  
 " cover'd at *St. Alban's*: but,  
 " they two turning aside, I turn'd  
 " my horse to meet him; and,  
 " saluting him, found him very  
 " drunk; and so, to avoid his  
 " company, turn'd up another  
 " way till he was past; and after  
 " went to *Westhamsted*, three  
 " miles from *St. Alban's*, where  
 " we



“ we lodged that night, and next  
 “ morning took horse, at day-  
 “ break, and went towards *Bal-*  
 “ *dock*; and, as we rid upon the  
 “ way, it was resolved, that I  
 “ should go directly away to-  
 “ wards *Southwell*, and the king  
 “ and Mr. *Ashburnham* towards  
 “ *Norfolk*, and to stay at the  
 “ *White Swan* at *Downham* till I  
 “ came back to them: so, at  
 “ *Gravelly*, the king gave me a lit-  
 “ tle note to *Mountrell*; wherein  
 “ he express’d his departure from  
 “ *Oxford*, and desired him to  
 “ give him an absolute conclu-  
 “ sion with the *Scots*; and, if  
 “ they would give such assurance  
 “ for honourable conditions for  
 “ him, as should satisfy him (con-  
 “ cerning the particulars whereof  
 “ the king had given me instruc-  
 “ tions) then he should come to  
 “ them; if not, he resolved to  
 “ dispose otherwise of himself  
 “ upon my return. I came to  
 “ *Southwell* next morning, and  
 “ acquainted the *French* agent  
 “ with these particulars; who,  
 “ upon *Thursday* night, told me,  
 “ they would condescend to all  
 “ the demands which the king  
 “ and *Mountrell* had agreed to  
 “ make to them before *Mount-*  
 “ *trell* came from *Oxford* (of  
 “ which *Mountrell* told me the  
 “ sum) but would not give any  
 “ thing under their hands. I  
 “ desired, to avoid mistakes, that  
 “ the particulars might be set  
 “ down in writing, lest I should  
 “ afterwards be charged with mak-  
 “ ing a false relation; and so  
 “ set the propositions down in  
 “ writing, viz.

1. “ That they should secure

“ the king in his person, and in  
 “ his honour.

2. “ That they should press  
 “ the king to do nothing con-  
 “ trary to his conscience.

3. “ That Mr. *Ashburnham*  
 “ and I should be protected.

4. “ That if the parliament  
 “ refused, upon a message from  
 “ the king, to restore the king  
 “ to his rights and prerogatives,  
 “ they should declare for the  
 “ king, and take all the king’s  
 “ friends into their protection;  
 “ and if the parliament did con-  
 “ descend to restore the king,  
 “ then the *Scots* should be a means  
 “ that not above four of them  
 “ suffer banishment, and should  
 “ none at all death.

“ This done, the *French* agent  
 “ brought me word, that the  
 “ *Scots* seriously protested the per-  
 “ formance of all these (particu-  
 “ lars) and writ a little note to  
 “ the king to accept them, and  
 “ such securities as was given to  
 “ him in the king’s behalf.

“ I came to the king upon  
 “ *Friday* night, and related all;  
 “ and he resolved next morning  
 “ to go to them; and so, upon  
 “ *Tuesday* morning, we came all  
 “ to *Southwell*, to *Mountrell*’s  
 “ lodgings; where some of the  
 “ *Scots* commissioners came to the  
 “ king, and desired him to march  
 “ to *Kellum* for security, whither  
 “ we went after dinner: that  
 “ night they procured an order  
 “ from the king to the lord *Bel-*  
 “ *lasis* for the surrender of *New-*  
 “ *ark*, that they might make the  
 “ more speedy repair to *Newcastle*;  
 “ and, while the king staid at  
 “ *Kellum*, press’d the king to some

“ things

“ things contrary to the former  
 “ propositions: at which the king  
 “ was much displeased. Upon  
 “ *Thursday* we march’d along  
 “ with the *Scotish* army (as soon  
 “ as ever the articles of *Newark*  
 “ were agreed) towards *New-*  
 “ *castle*, whither we came upon  
 “ *Wednesday* after; where were  
 “ met more lords-commissioners  
 “ come from *Scotland*: there they  
 “ press’d the king to disband  
 “ *Montross’s* forces, and to set-  
 “ tle the presbyterian govern-  
 “ ment, and to surrender *Ox-*  
 “ *ford* and some places, contrary  
 “ to their propositions protested  
 “ at *Southwell*; and desired him  
 “ to send away Mr. *Ajbburnham*,  
 “ because the parliament had sent  
 “ a sergeant at arms for him;  
 “ and therefore they could not  
 “ protect him, without manifest  
 “ breach of covenant, he being  
 “ a person excepted; but pro-  
 “ mised to protect me.

“ Mr. *Ajbburnham* went to  
 “ *Jarrah*, with Sir *Henry Gib*,  
 “ upon *Saturday* Morning; and,  
 “ about four days after, was ship’d  
 “ away for *Holland*. That after-  
 “ noon, I was apprehended by  
 “ the deputy-major and alder-  
 “ men, and confined to the ma-  
 “ jor’s house; where I remained  
 “ till that day se’nnight: and, be-  
 “ ing sent for to the king, the  
 “ major and some of the commit-  
 “ tee consented I should go; and  
 “ sent a gentleman with me to  
 “ court; whom the king desired  
 “ to return to the major, and  
 “ tell him he had some occasion  
 “ for me to wait upon him: for  
 “ that day, after dinner, the  
 “ the major and aldermen came

“ to the king; and the king re-  
 “ quested of them, that I might  
 “ stay at court some time; which  
 “ they granted: but that night it  
 “ was resolved, that I should be  
 “ sent away; and the *Scots* mo-  
 “ tion’d I might be shipped at  
 “ *Tinmouth*, and sent into *Hol-*  
 “ *land*; but I desired the king I  
 “ might go to *London*, and know  
 “ how business stood there; and,  
 “ if it were possible, to do him  
 “ some service, as I found occa-  
 “ sion offer’d: the king was very  
 “ willing; but some of the *Scots*  
 “ much against it, lest I should  
 “ be taken again. Upon *Sunday*,  
 “ about two o’clock in the mor-  
 “ ning, I was brought out by the  
 “ captain of the guard, who had  
 “ orders for it from the governor;  
 “ and had the word given me:  
 “ so from thence I came to *Lon-*  
 “ *don* (*Monday June 1.*) and went  
 “ to the *Swan* in *Old Fish-street*,  
 “ and sent for Dr. *Crosse*, my bro-  
 “ ther-in-law, and imparted my  
 “ intentions to him concerning  
 “ the procuring of some friend to  
 “ let some of the house of com-  
 “ mons know, that if they would  
 “ propose any honourable condi-  
 “ tions for the king, I would un-  
 “ dertake to bring him up from  
 “ the *Scots* to the parliament,  
 “ without the consent or privity  
 “ of the *Scots*: but I found he  
 “ had not so much interest in  
 “ any of the house, that he could  
 “ presume securely to acquaint  
 “ them with the business; and I  
 “ desired him to send for Mr.  
 “ *Stevens*, with whom I was  
 “ formerly intimately acquainted;  
 “ so he wrote a note; but Mr.  
 “ *Stevens*, not knowing that I  
 “ was

" was there, did not come : after,  
 " I writ in mine own hand ; and  
 " then Mr. *Stevens* came to Dr.  
 " *Crosse*, who brought him into  
 " *Southwark* to the house where  
 " I staid ; so we three went to-  
 " gether to the *Blue Anchor* ta-  
 " vern, and there I acquainted  
 " Mr. *Stevens* with my desire to  
 " serve both king and parliament,  
 " in bringing the king hither, if  
 " they would propose any condi-  
 " tions which might satisfy the  
 " king, especially concerning his  
 " friends ; and declared unto him,  
 " how perfidiously the *Scots* had  
 " dealt with him.

" He conceived the motion  
 " would be very acceptable, if I  
 " could be certain of effecting it.  
 " I told him, all the difficulty in  
 " the business would be my re-  
 " admission into the court, which  
 " I could no way devise to bring  
 " to pass, but by the queen's as-  
 " sistance, to whom I had a let-  
 " ter of credence from the king ;  
 " and therefore, if he would agi-  
 " tate the business here with the  
 " parliament, I would go into  
 " *France* to the queen, and pre-  
 " pare my way, by procuring  
 " letters from her ; one to the  
 " lord *Lowden*, to give him  
 " thanks and the rest for their  
 " real expressions of loyalty and

" fidelity to the king ; another  
 " to the king, to be constant to  
 " the *Scots*, and to be wholly ad-  
 " vised by them in all proceed-  
 " ings ; which the king should  
 " shew to the *Scottish* lords : and,  
 " within a fortnight, I would re-  
 " turn hither again to *London* ;  
 " and, if the motion were ap-  
 " proved of, and all things pre-  
 " pared for the king's satisfaction,  
 " I would return immediately to  
 " *Newcastle* to the king.

" Mr. *Stevens* doubted not, but  
 " within a fortnight, against my  
 " return, all things would be fi-  
 " nish'd here according to my  
 " desire, both for the king's sa-  
 " tisfaction and my security in  
 " my passages ; and so I left him  
 " and Dr. *Crosse*, and set forward  
 " on my journey towards *Dover*,  
 " having prevailed with my bro-  
 " ther *Crosse* (who had some ac-  
 " quaintance with the speaker)  
 " to procure me a pass in his  
 " name ; and, upon *Saturday*,  
 " met colonel *Pitman* upon *Re-*  
 " *chester-bridge*, who brought me  
 " to *Sandwich* that night, and  
 " there left me, and went home,  
 " and next day came again ; and,  
 " about 7 o'clock at night, when  
 " I was taking horse for *Dover*,  
 " discover'd me to mine host,  
 " and so to Mr. Major.

ARTICLE



## ARTICLE XL.

*A plain Account of the Nature and End of the SACRAMENT of the LORD'S SUPPER. In which all the Texts in the New Testament, relating to it, are produced; and the whole Doctrine about it drawn from them alone. To which are added, Forms of Prayers. London; printed for James, John, and Paul Knapton, at the Crown in Ludgate-street. MDCCXXXV. Octavo. Containing 261 Pages; beside a Preface of eight.*

THIS extraordinary treatise is, as we are told by the author, the substance of what he preach'd, many years ago, in several sermons, when he had the care of a parish in London. The design of it is to free honest, well-meaning christians from those uneasy impressions of *superstition* received from the notions they have embraced concerning the nature and design of the *Lord's Supper*, and the preparations requisite for a worthy participation of it. This is done by laying down and illustrating eighteen propositions.

The first runs thus: *The partaking of the Lord's Supper is not a duty of itself, or a duty apparent to us from the nature of things; but a duty made such to christians by the positive institution of JESUS CHRIST.* The second is, that all positive duties, or duties made such by institution alone, depend entirely upon the will of the person, who institutes or ordains them, with respect to the real design and end of them; and consequently to the due manner of performing them. It is plain therefore, says our author, in his third proposition, that the nature, the design, and the due manner of partaking of the Lord's Supper, must of necessity depend upon

what JESUS CHRIST, who instituted it, hath declared about it. In the fourth it is observed, that it cannot be doubted, that he himself sufficiently declared to his first and immediate followers, the whole of what he designed should be understood by it, or implied in it.

Thus far this reverend, or, perhaps, right reverend gentleman, will meet with no antagonist; but the next proposition will not pass so easily. *It is of small importance therefore, says he, to christians to know what the many writers on this subject, since the evangelists and apostles have affirm'd (he might have said taught) much less can it be the duty of christians to be guided by what any persons, by their own authority, or from their own imaginations, may teach concerning this duty.* The latter part of this proposition seems somewhat like begging the question, or supposing the very thing in dispute. The former by no means follows from the foregoing propositions; for tho' it be, as it must be, granted that our blessed Saviour did clearly and sufficiently explain to his apostles the nature, design and end of this institution; we cannot thence fairly infer, that all this is so clearly express'd in the sacred writings,

writings, but that the fathers of the first ages, such as were contemporary with, or lived near the times of the evangelists and apostles, may reasonably be supposed well acquainted with the design of our blessed Saviour in the institution, and faithful in delivering it in their discourses and writings. We all know in how high terms they speak of the holy *Eucharist*; and that the same language has been copied by later writers, and transmitted down to our times. It is to be hoped, that such *expositions*, if they may be called so rather than *apostolical traditions*, are not to be consider'd as additions to CHRIST's institution, as is insinuated in the reason given for this proposition, and through the whole course of the book before us.

But to proceed: In the sixth proposition it is affirmed, that *the passages in the New Testament, which relate to this duty, and they alone, are the original account of the nature and end of this institution; and the only authentic declarations upon which we of later ages can safely depend; being written by the immediate followers of our Lord; those who were witnesses themselves to the institution, or were instructed by those who were so, and joined with them in delivering down one and the same account of this religious duty.* This proposition must stand or fall with the fifth. It may be observed, by the way, that it evidently disqualifies St. Paul from being good evidence in this cause; for he neither was himself a witness to the institution, nor was instructed by those who

were so. He expressly declares, that what he delivers on that subject was received by immediate revelation.

In the seventh proposition it is observed, that *the writers of the New Testament give an account of the institution of the Lord's Supper, in the following passages, which therefore are principally to be regarded, viz. Matt. xxvi. 26, &c. Mark xiv. 22, &c. and 1 Cor. xi. 23, &c.* But why are they only principally to be regarded? To be consistent with himself, the author ought to have said *solely*, and *exclusive of all interpretation* but his own. We shall see how learned and orthodox that is in his remarks on the expressions used in those passages, which employ some pages. He sets out with a profound criticism on the *English* translation of the words of St. Matthew, who says, according to that version, that our Lord *took bread and blessed it*. Here it is observed, that the word *it* is added, without any thing in the original to answer to or require it. "For which," says our commentator, they (the translators) had "so little reason, that they did not add it to St. Mark xiv. 22. "tho' the very same Greek word "is used by him." It is not our business to justify the *English* translation in every point; but a man must be endow'd with uncommon sagacity to find any difference in the sense of the two evangelists, as here express'd. JESUS, says St. Mark, as here render'd, *took bread, and blessed and brake it*. Doth not every one, on reading, or hearing these words, immediately



ately conceive, that the word *it* refers to both *bleffing* and *break- ing*; and that otherwise the word *bleffed* must stand absolute and independent of any thing exprefs'd or understood; which is contrary to the use of our language? This gentleman might, when his hand was in, have inform'd his readers, that the word *it* has no correspondent word in the original, either after *bleffed*, *brake*, or *gave*; and yet he finds a necessity of admitting that addition after the two last words.

Some word, however, must be supplied after *bleffed*, to make out the sense; and our author thinks it should have been *GOD*; for the bread must by no means be *bleffed*. "That this is the one natural sense of the word *εὐλογη- σας* in this place, says our author, is plain from the word used by *St. Luke* and *St. Paul*, in their accounts of this institution: they both, after speaking of our Saviour's having taken bread in his hands, add *εὐχαριστας, having given thanks* (to *GOD*) *he brake it, &c.*" Here it is supposed, the term last mention'd can signify nothing but *giving thanks* to *GOD*; and that the word used by *St. Matthew* and *St. Mark* naturally and easily signifies the same thing. Every one will not grant this assertion; some being of opinion, that the word *εὐχαριστω* signifies the same as *εὐλογειν*, or rather includes the sense of that and something more in the institution, viz. to *blefs*, or *consecrate* with *thanksgiving*. Thus *Justin Martyr*, an early writer, in his second apology, speaking of

the practice of the christians in his time, says they partook τῆς εὐχαριστησίου αἵματος καὶ οἶνου, of the bread and wine consecrated, or *bleffed* with *thanksgiving*; which, a few lines after, he calls εὐχαριστησιν τροφῆς, food consecrated, or *bleffed* with *thanksgiving*. That the elements are really *bleffed* in the *eucharist*, appears from *1 Cor. x. 16. The cup of blessing which we blefs, &c.* ὁ εὐλογησας, which must signify the same as *εὐχαριστῆσαι*, employ'd by two evangelists, when speaking of the cup; so that, instead of the former being explain'd by the latter, the latter is perhaps made more plain by the former.

The remarks on those words are closed with observing, that "So many manuscripts of good note read the very word *εὐχαρισ- σας* in this passage of *St. Mat- thew* concerning the bread, instead of *εὐλογησας*; that this latter word may well be thought to have been transplanted from *St. Mark* by some of the transcribers." It has been shewn, that the change will be of no service for excluding *consecration*. As to the *manuscripts* here hinted at, but not named, the chief, if not the only one, that reads *εὐχαριστῆσαι* in this place, is the *Alexandrian*; a curiosity of no establish'd credit. We have been the longer on this article, with a view of shewing the whole drift of the treatise before us, at one view, which reduces the *bleffing* of the bread to only speaking over it words of *praise* and *thanksgiving*, and making it a bare *commemorative* meal, conferring no grace, in a strict or proper sense.

After



After some observations on the different expressions employ'd by the three inspired writers, in their account of the institution of this rite, our author throws them together, after his way; and, for the sake of perspicuity, gives us a genteel paraphrase of them in two pages; which, at last, amounts to no more than a religious remembrance of our Saviour; we shall see hereafter in what sense the *Lord's Supper* is allow'd to be a *Sacrament*. Pursuant to this doctrine here advanced, the eighth proposition stands thus: *It appears from these passages, that the end for which our Lord instituted this duty, was the remembrance of himself: that the bread to be taken and eaten was appointed to be the memorial of his body broken; and the wine to be drank was ordain'd to be the memorial of his blood shed; or (according to the express words of St. Paul) that the one was to be eaten, and the other drank, in remembrance of CHRIST; and this to be continued, until he, who was once present with his disciples, and is now absent, shall come again.* This is follow'd by an argument against *Transubstantiation*, taken from our Saviour's bodily absence, and the words used by St. Luke and St. Paul.

Thus much for the nature of the institution. We learn from the ninth proposition how the duty of receiving is, according to our author, duly perform'd. *Whoever therefore, says he, in a serious and religious sense of his relation to CHRIST, as his disciples, performs these actions of eating bread and drinking wine in remem-*

*brance of CHRIST, as of a person corporally absent from his disciples, most certainly performs them agreeably to the end of the institution, declared by CHRIST, and his immediate disciples.* This being explained, or rather the several parts of it repeated more at large, he lays down a tenth proposition in the following words: *There being other passages of the New Testament, besides those already cited, which relate to this subject, it is of importance to all christians to consider them, and examine what farther instructions they contain about this holy rite.* The first of those is in 1 Cor. x. from verse the 10th to verse the 21st, inclusive. In his new paraphrase and comment on this passage, the cup of blessing, mention'd by the apostle, is term'd the *thanksgiving cup*, that cup over which we speak good words of praise and thanksgiving to GOD. To justify this exposition, we are told, in a note at the bottom of the page, that this appears to be the true sense of the words beyond all reasonable doubt; and that this cup in the *Lord's Supper* answer'd to the cup of thanksgiving, or the *thanksgiving cup*, solemnly drunk at the *Paschal Supper*, and so called by the *Jews*. What pity it is, that a fact of this consequence is not supported by something like authority! "Thus, says our author, St. Chrysostom and Theophylact (who both lived after much ceremony and high language were brought into this institution) interpret these words of St. Paul to signify the cup over which we praise and glorify GOD for all his mercies, and  
" parti-

“ particularly for the blood of  
“ CHRIST shed for us.” As if  
this way of speaking necessarily  
excluded all manner of *Consecra-*  
*tion.*

As all spiritual effects, usually  
supposed to result from a worthy  
participation of the *Lord's Supper*,  
are to be excluded, great pains are  
here taken to shew, that the *commu-*  
*nion of the body and blood of*  
CHRIST, mention'd by St. Paul,  
cannot signify, as the words are  
interpreted by many learned men,  
a communion or partaking of all  
the benefits of CHRIST's *body* broken,  
and *blood* shed. But we leave  
the particular examination of this  
part of the treatise to other hands;  
finding it next to impossible to  
give the reader a tolerable account  
of it, without being too long, and  
perhaps tiring his patience. We  
proceed therefore to the eleventh  
proposition; *Christians meeting to-*  
*gether for religious worship, and*  
*eating bread, and drinking wine,*  
*in remembrance of CHRIST's bo-*  
*dy and blood, and in honour to*  
*him, do thereby publicly acknow-*  
*ledge him to be their master, and*  
*themselves to be his disciples; and,*  
*by doing this in an assembly, own*  
*themselves, with all other christians,*  
*to be one body, or society, under him*  
*their head; and consequently profess*  
*themselves to be under his govern-*  
*ment and influence, and to have*  
*fellowship with him as head, and*  
*with all their christian brethren,*  
*as fellow-members of that same body*  
*of which he is the head.*

In discussing this proposition,  
that part of 1 Cor. xi. which re-  
lates to the *unworthy* partaking of  
this sacrament, is consider'd at

large; with a view of removing  
those superstitious terrors which  
possess the minds of some well-  
designing christians; and it must  
be allow'd, that, were our author's  
doctrine in this point universally  
received, the number of commu-  
nicants would be considerably en-  
creased. His paraphrase on the  
27th verse of that chapter, runs  
thus: “ From the nature and  
“ end of the institution of the  
“ *Lord's Supper*, here set forth,  
“ it follows that every one, who  
“ comes to this *table* of the *Lord*,  
“ and, instead of behaving himself  
“ *worthily*, that is, suitably to the  
“ good end of this holy *rite*;  
“ and, instead of a serious per-  
“ formance of the actions of *eat-*  
“ *ing and drinking in remembrance*  
“ of CHRIST his master, eats  
“ and drinks *unworthily*, that is,  
“ in a manner unsuitable to the  
“ design of this institution, be-  
“ having himself as at a common  
“ meal, or as if this were only  
“ the continuation of a foregoing  
“ entertainment, and even with-  
“ out observing the rules of tem-  
“ perance; every such profess'd  
“ christian is guilty of a high of-  
“ fence and indignity against the  
“ very *body and blood of CHRIST*,  
“ of which *this bread and this*  
“ *wine* are memorials.

But, says St. Paul, let a man  
examine himself, and so let him eat  
of that *bread*, and drink of that  
cup, v. 28. This is one of those  
terrifying texts, which, it seems,  
has been hitherto generally misun-  
derstood. We have usually been  
made to believe it recommends  
and enjoins at least a previous exa-  
mination of conscience on our se-  
veral



veral duties, with sincere repentance; and one of the invitations to communion in the *Common-prayer-book* carries this duty something farther. But our casuist can find no such meaning in the words of the apostle. According to him, the sense of them is, "Let every one of you enter into, and try himself, by considering the original institution of this rite; and by that examination let him be led to perform these actions of eating and drinking SO; that is, in such a manner as is plainly implied in the nature of the institution itself." But the most terrifying of all is the 29th verse; *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.* But this is very much soften'd in favour of the weak and scrupulous. "Not discerning the Lord's body; that is, not considering this bread as the memorial of his body; not making a sufficient difference between this bread, eaten at the Lord's Supper, in memory of him, and a common meal, even taken intemperately. He that acts thus, eats and drinks damnation, condemnation, or judgment to himself; whilst he professes and pretends to meet his fellow-christians at the Lord's table, and at the same time behaves himself as at no other than a common table . . . and by this lays himself open to the displeasure of Almighty God."

As the particular abuses, committed by the *Corinthians*, cannot easily be committed now this sacrament is received in the morn-

ing, and by some fasting; it is natural to ask, what preparation, what dispositions are required of us; and when we may be said to eat and drink unworthily? for certainly this is still possible. Let us see therefore what information the writer before us will give us on these articles. His twelfth proposition is: *The examination, here mention'd by St. Paul, as regarding the Lord's Supper, is, strictly speaking, a christian's examination of his own heart and disposition by the institution of this holy rite; in order to assure himself that he comes to the Lord's Supper, and will behave himself at it, not as a common meal, or an ordinary eating and drinking, but as a peculiar rite appointed by CHRIST, viz. that he comes to it, in order to eat this bread, and drink this wine, in a serious and religious remembrance of him, and of his death.* In the explanation of this proposition, the author speaks his whole mind very plainly, when he tells us, "That the examination of a man's whole life, tho' sometimes a commendable practice, is not, in this extent, a duty necessarily previous to the Lord's Supper, nor spoken of by St. Paul, in this degree, as necessary to our due partaking of it." This he, with great charity, thought fit to observe, "That so no serious christian may, on the one hand, make it a pretence for his not coming to this religious rite, that he had not time for a long and particular examination into his whole past conduct; or, on the other hand, be uneasy at his



his honest performance of this duty, in remembrance of his Lord and Master, without such a long and particular examination.

And here it is farther observed, That, in the publick office of the church of England, the duty of self-examination is proposed to them, who are at that very time supposed to remain in the church, as communicants . . . which must be supposed to be founded upon this, that even so short an examination may be sufficient, &c."

In return to this, we find it very observable, from an exhortation, appointed to be read some time before the day on which the holy communion is to be celebrated, that this was not altogether the sense of the church of England, when the *Liturgy* was first compiled. The people are there advised to *examine their consciences by the rule of GOD's commandments; to bewail their sins; confess themselves to Almighty GOD, with a full purpose of amendment, to be reconciled to their neighbours; and, in some cases, to apply to a minister of GOD's word for absolution.* And even in the exhortation, mention'd by our author himself, the communicants are press'd to *repent of their past sins, amend their lives, and be in perfect charity with all men, in order to make them meet partakers of those holy mysteries; which is abundance more than our reverend divine thinks necessary, by way of preparation, for receiving the Lord's Supper.*

The thirteenth proposition is a little different from the twelfth.

*It is evident, says our author in his fourteenth, from the passage now before us, that the whole affair of eating and drinking unworthily, in St. Paul's sense, is confined to the frame of our minds, and our behaviour, at the very time of our performance of this religious duty. It does so, most certainly; but then it is not evident, that the frame of mind, by most thought absolutely necessary on that occasion, is usually acquired in so short a time as is here allow'd. Is it not probable, on the other hand, that the Corinthians, reprov'd by the apostle, would have behaved themselves in a very different and more edifying manner at the Lord's Supper, had they taken some time before-hand to consider what they were going to do? The fifteenth proposition is only the counterpart to this, and reduces the worthy receiving to the remembrance, &c. so often mention'd.*

In order still more effectually to remove all terrors from the minds of poor timorous and superstitious christians, they are told, in the sixteenth proposition, that *he only ought to be affrighted at the words of St. Paul, because he only can, in the apostle's sense, be said to eat and drink unworthily, who, without considering the duty he professes to perform, without a serious regard to the remembrance of his Lord and Master, for which only it was commanded, eats this bread, and drinks this wine, either with no thought at all of the end of the institution, which is one degree of doing it unsuitably to the nature of the thing; or, which is worse, with*

thoughts and behaviour utterly inconsistent with the design of this holy rite, or with a christian duty at any time. In explaining this proposition, our able and orthodox casuist observes, that "It is naturally possible that a christian, in other respects unblameable, may in this fail; so as either to perform this particular action with a temper not suitable to the design of it, or to mix something with it very unsuitable to, and greatly unbecoming that design, &c. That, on the other hand, a profess'd christian, tho' very blameable in some parts of the conduct of his past life, yet coming to the Lord's table with a serious frame of mind, and on purpose to remember CHRIST, as his Lord and Master, in the way appointed by himself, and actually partaking of the Lord's Supper, with that religious remembrance which is suitable to it; cannot justly be said to do this particular action in an improper way, or to eat this bread and drink this wine unworthily." From which doctrine this comfortable conclusion is made: "That it will not follow, from a person's past failings in other points of duty, that he partakes of the Lord's Supper unworthily in St. Paul's sense, if his temper and behaviour, at the time of partaking, be suitable to it, and worthy of a true christian." Which, however, leaves us still in the dark, as to the meaning of the last terms here used.

Here *Justin Martyr*, a very

early writer, comes in our author's way; who says, that in his time (the middle of the second century) they only were allow'd to partake of the *Eucharist*, who lived as CHRIST had commanded. This is called a general and loose expression; and is supposed, by our expositor, to exclude only notorious sinners. He is commonly above letting his readers know from what parts of the ancient fathers he takes his hints, or scraps of quotations; we therefore beg leave to acquaint our readers, that this may be found in that father's first apology, usually called the second. Had he been pleased to give his readers the very next period, they would have seen, at least, that *Justin Martyr*, and the christians of his age, had a very different notion of the dignity of the *Eucharist*, from that exhibited by this modern divine; For, says he, we take not these as common bread or common wine: but, as by the word of GOD, JESUS CHRIST, our Saviour, being made flesh, had both flesh and blood for our salvation; in like manner we are taught that the food, made the *Eucharist* (τὸν εὐχαριστήριον) by the prayer of his word, by which (food) our flesh and blood are nourish'd by a change, are the body and blood of the same incarnate JESUS. However, in spite of the sense of all antiquity, and the common opinion of almost all mankind, our author ventures to affirm, "That as, in the church of England, every communicant is distinctly called upon to eat and drink in remembrance, &c. this, join'd to the dispute of



"of annexing this rite to any other feast, guards it almost against the possibility of any christian's eating or drinking unworthily, or unsuitably, to the end of it."

Having consider'd some other texts of the *New Testament*, by some supposed to relate to the *Lord's Supper*, and disqualified them, as speaking too much for his present purpose, our author advances a sixteenth proposition in the following terms: *It is an employment very proper, and very agreeable to this institution, to revive in our minds, upon this occasion, the force of all those arguments upon which we believe in CHRIST; to own ourselves his disciples; to confess and condemn all our deviations from his laws and precepts; to acknowledge before God our obligations to live as his disciples, who expect to be happy on his terms only; to express our sincere thankfulness for his doctrine, example, life, and death; to profess our dependence on him, as our head; and, lastly, to revive and enlarge our affectionate union and sympathy with all other members of the same body throughout the world.* Here it is remarkable, that he is cautious enough to call this not a necessary duty, but only a very proper employment, &c. and afterwards expressly says, that such thoughts "are not absolutely necessary to the performance of the duty; but are of the greatest importance to the communicant himself." This being establish'd, the whole of what has been hitherto said is particularly applied to the publick office of the

*Communion*, with a view of adapting it to the use of such as attend on this religious rite; and, if the author's word is to be taken, he has acquitted himself of this part of the task in a manner agreeable to the primary design of this rite.

Our books of devotion being full of the *benefits* and *advantages* accruing to the *worthy* communicant, it was necessary to spend some pages on that subject. The eighteenth and last proposition therefore is this: *Whether any privileges or benefits are annexed to the partaking worthily of the Lord's Supper, and what they are that are annexed to it, can appear only from the words of the New Testament itself, or from the real nature and end of this institution, and what is necessarily included in it.* In this enquiry only one text is produced, which seems to imply in it any immediate benefit or privilege annexed to the partaking of this rite, viz. that of St. Paul; in which it is term'd the *communion of the body and blood of CHRIST*. This, it is acknowledged, has been interpreted by many to signify an *actual partaking of all the benefits of his sufferings and death for our sakes*. But our author thinks he has shewn, that the apostle's argument, in that place, and his plain intention in it, neither require nor admit this sense of the words. As his comment on that text is as curious as new, and would suffer very much by an abridgment, we must be content with referring our reader to the performance itself; where he will find the words in dispute very dextrously explain'd in a manner,



ner, not only very different from many, but contrary to all expositors of the sacred text. "I was," says he, the more solicitous "to put this in a clear light, because I esteem'd it of very pernicious consequence to lead christians to think that *this*, or any one single instance of obedience to the will of GOD, however worthily performed, and suitably to its nature and end, could possibly be to them the partaking of all the benefits of CHRIST's life and death."

One would be apt to imagine, however, that the *Eucharist*, if received with the dispositions required in the *Church-Catechism*, produces at least some spiritual effect in the soul, according to the doctrine of the church of *England*. To which it may be added, that, in the same way of thinking, *baptism*, which is one instance of obedience to the will of GOD, cannot possibly give a person a share in all the benefits of the life and death of CHRIST. Perhaps this learned gentleman may, one day, oblige the publick with his sentiments on that subject, and kindly discover the vulgar mistakes in regard to the nature, end and efficacy of that sacrament. In the mean time, let it be observ'd, that, tho' he is pleas'd to acknowledge (page 144.) that pardon of sins is promised on being baptized into the christian faith, he doth not say, or even insinuate, that baptism itself confers that inward and spiritual grace mention'd in what ought to be consider'd as his catechism, viz. of death unto sin, and a new birth unto righteousness; for

being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

It may be granted him, that no act of religion, without amendment of life, can be a title to forgiveness of sins; and yet it will not follow, that this amendment is not a previous disposition for receiving the *Eucharist*, as is maintain'd in this treatise; and much less that the *Eucharist*, when received worthily in this, that is, the common sense of the word, bestows no particular grace for perseverance in virtue.

The late Dr. Clarke, in his *Exposition of the Church-Catechism*, had express'd himself thus: "The participation of the benefits purchased by CHRIST's death, is, by a very proper figure of speech, in this sacrament, styled the receiving of CHRIST's body and blood; as it is in the other (baptism) styled a being buried with CHRIST, and rising with him again." Our author excepts against this exposition, and observes, that the latter expression, used by St. Paul, is figurative, and taken from the custom of immersion, practis'd in the first ages of christianity: that it doth not signify any benefit or privilege actually obtained at the time of receiving baptism worthily, or by means of it; but is peculiarly applied to the duty and obligation the persons are thus reminded of by this particular manner of baptism. Certainly Dr. Clarke's exposition comes nearer to the plain sense of the *Church-Catechism*, as quoted above; and if that of our author should chance to gain credit

dit in any diocese, a new *Catechism* must be drawn up, and put into the hands of the inferior clergy and the people. But this gentleman has an uncommon talent at explaining things away; or, as an excellent poet terms it, *explaining a thing till all men doubt it.*

After some objections against Dr. Clarke's sense of the other form of expression, *receiving the body and blood of CHRIST*, drawn from the general doctrine of the piece before us; our author proceeds to the second branch of the enquiry proposed, *viz.* What those *privileges* and *benefits* are which are truly and certainly annexed to this duty, or implied in it? "These are reduced to all that  
"favour and acceptance and good  
"pleasure of Almighty GOD,  
"which are plainly promised and  
"annexed to our *assembling our-*  
"selves, in obedience to him and  
"his authority. An attendance  
"on this *rite* is a performance  
"of that, which we ourselves can  
"see to tend naturally to revive  
"and keep alive in our minds  
"all such thoughts, dispositions,  
"and tendencies, as are proper  
"to work on the whole conduct  
"of our lives . . . . In this way,  
"says he, the *Lord's Supper* is  
"one of the *means* of *grace*, in  
"every good sense of that phrase;  
"as the due partaking of it tends  
"to procure us the present *fa-*  
"vour of GOD; as it is the  
"mean which naturally leads to  
"such dispositions, and christian  
"graces, as entitle us finally to  
"his *favour* in Heaven; and  
"which, among other means,  
"helps to render us fit for all

"such assistances as are proper  
"for him to give to free and  
"reasonable creatures.

In the prosecution of this subject it is affirm'd, "That to call  
"the *Eucharist* the *food* of our  
"souls, is not to give it a name  
"peculiarly proper to this, as dis-  
"tinct from all other points, in  
"which we are equally concern'd;  
"because the word of GOD, and  
"the doctrine of CHRIST, are  
"expressly represented under the  
"notion of our *food*, *viz.* the  
"food of our souls; as they tend  
"to improve us in what he re-  
"quires of us, and to nourish  
"us into eternal life." If this  
*rite* is so term'd, our author says,  
it will be a *strong figure of speech*,  
and may be used of every thing  
else, which leads us to a life of  
virtue. He apprehends, there may  
be great danger in calling this *rite*  
so: "For, as it consists in *eating*  
"bread, and *drinking* wine, the  
"expression is apt to convey the  
"notion of something *mechanic-*  
"ally, or *miraculously* convey'd  
"at the same time to the soul,  
"which is food to *that*, as the  
"bread eaten is to the *body*." One answer in the *Church-Cate-*  
*chism* is therefore to be expunged,  
unless it can by children, and such  
as are not yet confirmed, be un-  
derstood according to the exposi-  
tion here given. The catechist  
asks, *What are the benefits where-*  
*of we are partakers thereby?* To  
which it is replied, *The strength-*  
*ning and refreshing of our souls by*  
*the body and blood of CHRIST, as*  
*our bodies are by the bread and*  
*wine.* "That is, says our ex-  
positor, as bread and wine, con-  
sider'd

“sider’d only as *natural* food,  
 “strengthen and refresh our bo-  
 “dies; so this *bread* and *wine*,  
 “consider’d and taken as memo-  
 “rials of the *body* and *blood* of  
 “CHRIST, lead us, by their pe-  
 “culiar tendency, to all such  
 “thoughts and practices as are  
 “indeed the improvement and  
 “health of our *souls*.” Every one  
 knows, that the earliest writers  
 of the christian church spoke of  
 this sacrament in a more exalted  
 strain, and ascribed to it virtues  
 of a much more eminent dignity.  
 No matter; their expressions must  
 be *figurative*, and reducible to this  
 plain language, “Unless we will  
 “suppose that in *this* they soon  
 “deviated from the original sim-  
 “plicity of their religion.”

Our author will not allow this  
 sacrament to be call’d the *renewal*  
*of the new covenant* on our part,  
 and the *seal* of it on God’s part;  
 nor that this *christian rite* answers  
 to any *rites* or *ceremonies* among  
 the *Jews* or *Heathens*, which were  
 properly *federal rites*. In fine,  
 almost all the ways of speaking of  
 it, used by the earliest antiquity,  
 in the *Communion-service*, *Cate-*  
*chism*, and approved books of de-  
 votion, are here rejected, or ex-  
 plained into figures: and, if no-  
 velty will recommend any treatise  
 to the publick regard, that before  
 us must meet with a very good  
 reception.

As this *rite* has been called by  
 several names, our author, in an  
*appendix*, undertakes to explain  
 some of them; which he performs

in his usual way. That of the  
*Lord’s Supper* is allow’d agreeable  
 to the simplicity of the institution.  
 The term *Eucharist* passes very  
 well, as that word signifies *thank-*  
*giving*; of which we have already  
 spoken. In later ages, it has been  
 term’d the *Communion*, or the *Holy*  
*Communion*; which, in this case,  
 must signify the joint-partaking  
 of that *bread* which is the memo-  
 rial of CHRIST’s body, &c. The  
 term *Sacrament* is represented as  
*obscure*, and of the latest and lowest  
 authority, in the strict sense in  
 which it is now used. The de-  
 finition of a *sacrament*, as given  
 in the *Church-Catechism*, is here  
 quoted and explained, according  
 to the notion of *Grace*, already  
 laid down, *viz.* “This *bread* and  
 “*wine* call to our minds, and  
 “point out to us the greatest in-  
 “ward and *spiritual grace*, (i. e.  
 “*favour* or *mercy*) bestow’d upon  
 “man by Almighty God....  
 “This outward sign is likewise  
 “ordain’d as *one mean*, amongst  
 “many others, of our improve-  
 “ment in the practice of the re-  
 “ligion we profess, by our at-  
 “tendance upon this sacrament,  
 “&c.” Some will probably ima-  
 gine the definition much clearer  
 than the *comment*, or, as it is here  
 call’d, the *explanation*.

The forms of devotion, at the  
 end of this book, are of two  
 sorts; the one for particular per-  
 sons, the other for a private fa-  
 mily; usher’d in by some direc-  
 tions for performing the duty of  
 prayer.



## ARTICLE XLI.

*The Mechanical Practice of PHYSICK: In which the Specifick Method is examined and explod'd; and the Bellinian Hypothesis of Animal Secretion and Muscular Motion consider'd and refuted. With some occasional Remarks and Scholia on Dr. Lobb's Treatise of the Small-Pox, Dr. Robinson on the Animal OEconomy, and Professor Boerhaave's Account of the Animal Spirits and Muscular Motion. By T. Morgan, M. D. London; printed for T. Woodward, at the Half-Moon between the two Temple-Gates in Fleetstreet, 1735. 8vo. Containing 362 Pages, exclusive of a Dedication to Dr. Mead, a Preface, and a Table of Contents.*

THIS is not the first book which we owe to Dr. Morgan: he has already made himself known by several pieces, in the way of religious controversy: he has also obliged the publick with a former work in the physical way; but, we know not how it happens, Dr. Morgan is more read as a divine, than as a physician. Perhaps his having excelled in a dispute, which recommended him to one set of readers, has done him some diskindness with another. The gentlemen of that faculty generally pique themselves on somewhat of breeding and urbanity; and are, perhaps, afraid of a relick of the *Odium Theologicum*; from which they may imagine the author not altogether purged. It could not well be expected, that a person, once hotly engaged in dispute about *Arianism*, *Predestination*, *Quakerism*, &c. should grow cool in an instant. A certain quarantine ought certainly to be perform'd after coming out of a country so suspected. But has not Dr. Morgan performed his quarantine? Something less time, yet, may serve a polemical divine

to cool in, than is required for a comet after its access to the sun!

The book before us is of that sort, which, among the ancient physicians, was called the *dogmatical*; and which, among the moderns, is entitled the *hypothetical* kind; as proceeding on suppositions and reasonings *à priori*, rather than on facts and observations. There is no kind of argument Dr. Morgan makes so little use of, as that from authority: he does not load his page with a number of citations from grave authors, after the manner of some other physicians: he rarely cites any thing, but his own practice; except that now and then he appeals, in the gross, to all the observations of physicians, surgeons, and anatomists whatever. The truth is, we might have excused him, had he omitted both these sorts of citations; since he does not put his readers in any way of verifying either. He has somewhere objected to his antagonist, that they plead the experience which they never had. It were to be wish'd, he had not afforded them this occasion of recriminating. To cite

cite cases unknown to any body but himself, is too like *Varillas's* method of proving his facts from manuscripts in his own custody; which, as afterwards appear'd, had never existed out of his own brain. I hope better of Dr. *Morgan*; but this he may be assured of, the publick will pay little regard to his inferences, unless the facts from which they are drawn be specified.

'Tis more than probable, that Dr. *Morgan* has not lost much time in the history of diseases. The physicians of a certain sort despise the detail of cases and instances, as a dull, endless work: general theories are infinitely more delightful. I know but of one case our author has cited by name in the whole book; and this is not of the nicest choice: it is that of *Jonathan Wild's* taking *Opium* to dispatch himself. A little more of that thing which Dr. *Morgan* seems every-where to despise (*reading*) and acquaintance with writers of observations, would have enriched his book, and improved his theory; which, for want of particulars to give it credit and support, appears to some no better than a shadow. However, to do justice to the book, it is full of novelties; we meet in it a great number of new rules, new precepts, new practices; but, above all, new conjectures and hypotheses, and new words and phrases. For experiments and histories, the author apparently thought the old the best.

'Tis true, many of his doctrines are not so properly new as obsolete; they have been brought on

the stage before, and been exploded: but they seem new to us by the turns he gives them, and the address with which he sets them off. Dr. *Morgan* has attained one of the greatest secrets in writings; which is, *Vetustis novitatem dare, obscuris lucem, fastiditis gratiam.*\*

His style is what I would call *epithetical*, or *tautological*, or even (might I take the same liberty of coining words that he does) *synonymical*. It shews itself much in swelling and distending small things to an immense pitch, and contracting great ones in the same proportion. Dr. *Morgan* seems a stranger to all mediocrity and mincing, and dwells wholly in the ultimities of things: he scarce uses any degree of comparison, but the superlative; any figure, but the hyperbole: he rarely adds to any thing, without making it infinite; he cannot take an inch from a giant, without reducing him to a pigmy. An instance will illustrate this. In the language of *Hippocrates's* school, it would be said simply, *The English are people very subject to the hypochondriack school*. But how much nobler figure does this make in Dr. *Morgan's* style? *It must be own'd, in the face of the sun, that we are the most hypochondriacal, hysterical, or scorbutick people under heaven*: where the face of the sun enlivens the scene, and the *under heaven* extends the idea to admiration. The superlative *most* looks cavalier and adventurous! and the synonyma's *hypochondriacal, hysterical, and scorbutick*, swell the period to a just rotundity and fullness. The following passage will

\* *Phil. Hist. Nat. l. i. Pref.*



show, that he knows how to express his ideas with force: "To indulge their children in their distemper'd appetites, and deny them the gratification of their natural ones, looks like raising a devil, and then feeding him with their own blood: 'tis introducing the practice of human sacrifices, and offering up the fruit of our bodies to that grand devouring idol."

It must not be omitted, that Dr. Morgan has enrich'd the *Medical Nomenclatura* with a great number of words and phrases of his own manufacturing; such, *e. gr.* are, *compage*, *expurgative*, *inimical*, *effluent*, and *insuient* fevers; *desluent tubes*, *efflatus of the blood*, *effluviated*, *fluxilized*, *efflatulent*, *inflatulent*, *influcoliquative*, *efflucoliquative*, &c. We are also indebted to him for a great number of new orthographies, new accentings, new constructions, and acceptations of old words: he often speaks of *organy tea*, *petechial irruptions*, &c. Things, with him, flow, *per deliquium*; agree, *quam proxima*; are administer'd, *relatante natura*; are diffused, *undequaque*; and the like.

I have sometimes wonder'd, that he should write his book in *English*; since he has severely lash'd former authors on the subject for furnishing *English* families with books to quack upon. Some, perhaps, may think they find the solution of this riddle here; and suggest, that it was not merely out of condescension that he did not write in *Latin*: but the suggestion seems without grounds. An author, who can take the

liberties in point of grammar that Dr. Morgan takes, may write almost in any language. Yet the difficulty does not end here; for, notwithstanding his judgment in the book against writing in *English*, in the preface, he pleads for "An act of parliament to oblige all physicians to talk nothing else; and not amuse their patients so much, as with terms of art out of the *Greek* and *Latin* languages." After this, it will be hard to say what he would have, or what he would not: Dr. Morgan only can tell us, whether physicians are to write in *English* or *Latin*. Till he shall be pleased to be a little more resolved in this point, it will be very dangerous for them to write in either.

Dr. Morgan's style is usually lively and animated; but sometimes a little embarrass'd and obscure, occasion'd by his throwing on epithets and synonyma's till we lose sight of the subject. By this means, common things appear with an air of mystery. To give an instance: "Principles are not to be founded on the various different opinions of experimental practical writers." 'Tis hard to frame any idea of principles founded upon opinions, harder on different opinions, harder still on different opinions of practical writers: but the difficulty becomes insuperable, when we come to conceive principles founded on various different opinions of experimental practical writers; for that the notions of principles and opinions are incompatible; and experimental practical writers are

not those who deal in opinions, but in experiments and processes. Again: "I have always thought that the internal real constitution of the disease, or, which is the same thing, the original disease itself, is the true cause of all its appearances or symptoms." If any thing more be meant by this, than that the disease is the cause of its symptoms, or that Dr. *Morgan* has always thought the disease the cause of itself, I cannot so much as guess what it should be! If that be the meaning, the proposition is at the same time very deep and very shallow: what is more, it is false. But it is not worth disputing on till we know whether it be the meaning or no; which we are not like to do, till Dr. *Morgan* shall be pleased to deliver his oracles in plainer phrase. 'Tis certain, he can be familiar and idiomatick enough on occasion; and sometimes descend to the use of terms which seem below the dignity of his profession, "The skin is starky, the *primæ viæ* require light cleansing, old women can never be made physicians if one would *fiveat his heart out*," are expressions that might have been spared by an author who writes for the learned. 'Tis certainly hard to turn an old woman to a physician; but the converse is not always so difficult; I have known a physician who needed but little transformation to make an old woman. But our author's complaisance goes farther: he sometimes even condescends to be witty; unhappily indeed for us; an antithesis, more than once,

costs us nonsense; *e. gr.* "From this tenderness (in keeping children warm) we are like to have a generation of people that will never live over a winter, if they are not frosted before they are born. Our young people of both sexes are commonly taught to ruin a good constitution, when they have only a bad one to destroy.

The author's condescension is indeed very great; but his courage and firmness are no less: those contrary qualities are so equally poiz'd in him, that they have sometimes a hard struggle for the mastery: you may perceive the scale vibrate a good while, and sometimes the one, and then the other preponderate; but the decision is always, as it ought to be, in favour of the latter; *e. gr.* "If, while I am talking of facts, and appealing to experience, I should now and then give my opinion and account of them, against some gentlemen who may be otherwise minded, I shall expect to be indulged in this, or at least not censured till I am confuted: but if any should be so testy, as not to admit me this favour, they may please to understand, that I am resolved to take such a liberty, whether they would be willing to grant it or not.

'Tis indeed happy for the publick, that courage should have had the cast of the scale; for 'tis to this we owe these more than *Herculean* attempts of the author, for purging phylick of the filth and litter which has been gathering in it these three thousand years. Did  
it



it not need an uncommon flock of firmness, in a single cadet, to oppose so many veteran writers, as he has attack'd in this book? Few physicians, of any note, in this or the last age, whose nakedness he has not shewn. "Dr. Ratcliff (according to him) was the physical bully of the age. "Bellini was certainly the great modern corrupter of physick: he seems not to have understood any one principle of animal motion; or rather, it is certain, Bellini knew nothing of the true laws of motion. Dr. Sydenham was certainly mistaken as to the cause of fevers, and led aside by prejudice and prepossessions of an hypothesis, without the least ground either in reason or fact. Dr. Freind was certainly mistaken as to the cause of the menses. Dr. Jurin, while he censures and condemns others, and is even astonish'd at their dulness, for not understanding a plain proposition in Newton, has given too evident symptoms that he never rightly understood it himself; and, amidst all his acclamations, wonders, and triumphs, it might easily be demonstrated, that he has confounded three different and perfectly distinct laws of motion. Dr. Boerhaave, where mechanical principles and facts are capable of demonstration, *à priori*, is not an equal judge: he never meddles with such matters, without going out of his province. For Dr. Robinson, the mathematical part of his book is nothing but a heap of the grossest contradictions,

"absurdities, and the most obvious unpardonable blunders: to set this quaint author right in all his mistakes and blunders, would require a book much bigger than his own. For Dr. Cheyne, 'tis plain he had either never read the book he recommended; or, reading it, did not understand the subject; or else, that reading and understanding it, he was resolved to recommend it for its author's sake; tho' he knew the main principles in it, to be false, and contradictory and subversive of all the laws of nature. For Dr. Lobb, I should scorn to dispute with him, or any other such learned mechanics, who would seem to be masters of all nature, without understanding, or being able to apply any one single principle or law of motion. I speak this very freely, and without hesitation; as not at all suspicious of being called to an account for it by any such sort of mathematicians and philosophers. For Dr. Quincy, Dr. Allen, and Dr. Shaw, these, together with some other great men, as Culpeper and Salmon, have, to their immortal honour, employ'd their vast abilities, and used their best endeavours to make every fool a physician, and every physician a fool.

This is not enough: The ancient heathens, after erecting altars severally to all their known Gods, fearing that some might be omitted, erected pantheons for all the Gods in general, where even the unknown Deities had their altars and incense. So Dr. Morgan,

gan, having singled out and made examples of a number of particular writers, is not satisfy'd: least any body should escape, he lays *main basse* on whole bodies; attacks all the practical writers; challenges all the *Bellinians*, the *Specificians*, the *Corpuscularians*, the *Paracelsists*; damns all the grave dictating physicians in the lump.

It will be own'd, he has dealt his blows with great impartiality: there are but three exceptions in that book, and those in favour of *Hippocrates*, Dr. *Mead*, and Dr. *Cam.* The last of these was doubtless unworthy to fall by his hand: the second had a protection, as being patron of the book; besides that, he is not once mentioned, except in the dedication. Had our author met even with Dr. *Mead*, any-where out of the verge of the epistle-dedicatory, I tremble for the consequence. For *Hippocrates* and the ancients, the indications are pretty strong; that, if they have escaped, 'tis not Dr. *Morgan's* fault. He was here apparently in the case of *Aretine*, who lampoon'd all he knew; but he spared God Almighty, as Dr. *Morgan* does the ancient physicians; *Perche no'l conobbe.*

*Qui giace il Aretin,  
Chi de tutti mal disse fuor d' Iadio;  
Ma di questo si scusa perch nol' lo-  
nabbe.*

Here lies *Aretine*,  
Who spoke ill of all, except God  
Almighty;  
To which he hopes to be excus'd,  
because he did not know him.

After all, I am convinced of the goodness of Dr. *Morgan's* intentions, in spite of all appearances to the contrary: he has no faults, unless the affectation of faults be such: his spleen, his ill-humour towards other writers, his inhumanity on some occasion to the sick, his disrespect to the faculty, &c. are but phantoms: he rails without malice; seems barbarous, but without any cruelty in his heart; and is so far from any disrespect to the faculty at bottom, that he openly prefers the physicians to all other people; and resents it, that some deists and atheists have detracted from them so far, as to assert, that they are of no more use than the clergy. If he here seems to defend this present profession at the expence of his former, this too is without any ill-meaning to the clergy: the comparison lay in his way, and no man can always avoid the temptation of being witty! Had a like opportunity offer'd, the next page the tables had been turn'd, and ample satisfaction been made to the physicians of the soul, at the expence of their temporal brethren. Speaking of scorbutick and hypochondriack patients, who are supported by cordial spirits, he says, "It is commonly thought  
" something of this nature ought  
" to be done, as long as an indo-  
" lent useless creature is willing  
" to live, and has but money to  
" see a physician; while, per-  
" haps, death might be a blessing  
" to the patient, and to the rest  
" of mankind, and no-body  
" would suffer by it but the doc-  
" tor." We are not to imagine, that



that Dr. *Morgan* would have the cruelty to his patients which he here seems to threaten them with. I dare answer for it, that it is only in his book that he is so fierce; and that, in his practice, he will be as gentle as other people, and let people live as long as ever they can.

Dr. *Morgan's* having been a divine, and inured to controversy, is, in one sense, an advantage to his book. We see every-where in it the marks of a man expert in the use of the weapons: he knows the fort and the foible of a cause; when to parry, and when to thrust: he knows how to promise, to threaten, to cajol, to moralize, to apostrophize, nay, to preach, on occasion; and, I will add, that his sermons and *paræneses* are some of the finest parts of his book. An instance or two will make this clear. "I make it the matter of my advice and request, to all younger and less experienced physicians, to be sparing of human blood: see an absolute necessity for it; let not its innocency lie at your door, and cry to heaven for vengeance; but study to find expedients for it without shedding of blood.---- O hunger, hunger, immortal hunger! thou art the blessing of the poor, the regale of temperance, and the delicious gust of every plain morsel: but cursed is the man that has turn'd thee out of doors, and at whose table thou art a stranger! yea, thrice cursed is he who shall always thirst, but hunger no more. But I must not indulge this

haranguing, lest it should be called preaching." Our readers will be almost tempted to wish, that an author, who preaches so well, had never done any thing else. This wish, in all probability, will be executed in some measure; it will be very difficult for our author to write any thing without preaching: he falls into that vein every moment, without meaning it; he rarely reasons, prescribes, demonstrates, but he still preaches. A reader, who considers the book in this view, will be pleased with an infinite number of passages, which otherwise might have given him some disgust, as foreign to the subject. A thing useless, with regard to the practice of physick, may be *bonum per la predica*. I think it had been no injustice to the book, had it been entitled, *The mechanical practice of Preaching*. If it survive to posterity, 'tis probable, it will be under the denomination of *Dr. Morgan's Sermons*.

Dr. *Morgan* has forgotten none of his former weapons. Hell, damnation, and the devil, are machines which hitherto have been little used in physick books: our author has introduced them with good effect. The devil attends assiduously on the doctor; and to him we owe some of the finest similes and allusions in the book; *e. gr.* "The scurvey prevails against physicians, like the devil against the clergy.---That the fever in the small-pox is necessary, to the due exclusion of the pustules, is so great a mistake, so gross an error, so contrary to all the true indications and  
"inter-

“ intentions of cure, that one  
 “ might well wonder how *any*  
 “ being in nature should inspire such  
 “ a sentiment, but the devil him-  
 “ self.---The shops are only emp-  
 “ tied of these liquid fires (cordial  
 “ spirits) to enrich the physician,  
 “ to fortify and strengthen the  
 “ disease against nature, and to  
 “ multiply every single devil into  
 “ seven, for the more effectual  
 “ possession of all future genera-  
 “ tions.---He that would throw  
 “ out specifics, and thereby  
 “ starve so noble a cause, under  
 “ pretence of the publick good,  
 “ perhaps ought to be first starv’d,  
 “ if not damn’d himself.”

We have but one set speech, that I remember, in the whole book; but it is a fine one, and a long one: *Paracelsus* is made to speak it. The apostrophe is not so forced as some may imagine, who knows not that it is a tradition among the disciples of *Paracelsus*, that he is not dead, that he is only napping in his cave; and that not so fast neither, but that he wakes between whiles, and empties his jugg which hangs at his elbow. But he has done more for Dr. *Morgan*: he mounts the stage again with him, and harangues us for above two pages: his speech has great beauties; the only fault of it is, that it is out of character: that old strolling sot, who did not shift himself once a month, is made to talk too much like a trim fellow of the college.

“ I write, says he, as much to  
 “ the apothecaries as any of you;  
 “ and all the files in town can  
 “ witness to the vast practice I  
 “ have. ’Tis true, I never wrote

“ a bill without some *nostrum*  
 “ or specifick of my own, to  
 “ which the whole success is ow-  
 “ ing; and the rest is only in ju-  
 “ stice to the apothecary.” Can  
 any body imagine this to be spoken by *Paracelsus*, who never knew what an apothecary was? This inconsistency has put some persons on finding an application near home: they will have *Paracelsus* mean ---- the Lord knows who! The vast practice has led some to father the character on \*\*\*; but the *nostrums* inclines others for \*\*\*.

In reality, it may be heard to find one person whose character it fits better than another, unless perhaps it be Dr. *Morgan*’s own:

*For none Sir Fopling him, or him  
 can call:*

*He’s knight o’ th’ shire, and repre-  
 sents you all.*

Dr. *Morgan* nevertheless has a clear title to the character; not, I mean, as the writer, but as the original or arch-type of it; and has accordingly put in his claim to it in form; which decides all dispute: for no-body will pretend to know his intentions better than himself. Hear his own words: *I have here given this specifick gentleman leave to speak for himself*: now, ’tis certain, no-body has here had leave to speak but Dr. *Morgan*. And again, *I have represented him as speaking his very heart and soul*; which no man can say of any-body but himself. Add, that the same phrase, *heart and soul*, occurs in several parts of the book, where it is always appropriated to the



the author. 'Tis no objection, that the person who speaks is called a *specifician*: Dr. Morgan often appears in that character, as he does in most others; and with equal grace in all: he makes a *specifician* as good as a *mechanician*. For the words *vast practice*, and *writing much to the apothecaries*, they are not to be applied literally, but prophetically: 'tis only changing a tense, and the whole quadrates to a miracle; Dr. Morgan will come into *vast practice*, after writing such a book; and will write as much for the *apothecaries* as any-body, when he is called to it.

But too much for the circumstances and manner of the book; let us come to the substance of it. There are two fundamental parts on which the whole is raised, which make, as it were, the *Joachim* and *Boaz* of the new practice of physick. That "no-thing can pass the lacteals, but in form of a fluid previously reduced to an exceeding fine and imperceptible vapour \*," is Dr. Morgan's first great principle; which he undertakes to prove, by a demonstration *à priori*, reducible to what follows: "The diameter of the largest blood-globules, examined by the microscope, is found not to exceed  $\frac{1}{2000}$  of an inch, and is less than the smallest visible object in the Ratio of 8000 to 1; consequently, were the blood-globules themselves to pass the excretory ducts, they must form an insensible vapour, or

effluvium: but the diameters of the largest secretory ducts, or glandular strainers, must be less than the least blood-globule; otherwise the globules of blood themselves would pass these strainers, and be thrown off in bloody secretions, which, it is known, cannot naturally happen. To evince the possibility of animal food being reduced so small by the stomach, Dr. Morgan notes, that the fluids are capable of being rarified to any assignable degree of tenuity; and that a single drop may have its parts so diffused, as to fill the whole planetary orb; and this so close, as to hinder the intermission of one single ray of light. To facilitate our conception of this paradox, he subjoins a few known facts; as, that a single grain of copper being dissolved in spirit of *Sal Armoniac*, and then infused in pure water, will be so attenuated, as to possess above 200000 times more space than before; and that the body of gold may be reduced by *Aqua Regia* into cubes, each less than the smallest visible object in the proportion of 1930000000 to 1. To all this he adds, that the lacteals are some of the smallest vessels in the whole animal body."

This is a demonstration which it may be dangerous to examine too closely, lest it drop asunder in our hands. It seems, indeed, composed of inconsistent elements, and to carry in itself the principles of

its own destruction. To prove that nothing can pass the lacteals but a fluid, we are referred to two solid bodies, which may pass; for that gold and silver, however dissolved, are not fluids, but solids, Dr. *Morgan* will scarce deny: metals do not lose their solid nature by being comminuted or reduced into smaller masses: solids, by being mixed with a fluid, and as it were swallowed up in it, do not commence fluids: gold, when dissolv'd in *Aqua Regia*, is still the same solid gold as before; and, by exhaling the menstruum, returns to its former figure and appearance, without any loss of substance. What then should hinder gold, when reduced into particles less than the blood-globules, less than the mouths of the lacteals, even than those of the smallest secretory microscopical ducts, from passing the lacteals?

If you ask for the *Insensible Aura*, required by the proposition, Dr. *Morgan* shews it in the fine particles of the metal diffused through the fluid. The solid particles, by this separation, not only, according to him, become a fluid, but an insensible, imperceptible aura, or breath of air. If you ask, how that is insensible which we see? I know not well what answer he may make; unless, perhaps, that the particles of which it is composed are insensible. But at this rate all bodies are insensible. In reality, a fluid is not said to be insensible, because its several particles are not discernible by the eye: no-body pretends to

have ever seen a particle of water, even with the best microscope; yet no-body has pretended to make water an insensible aura. One might be surprized, to find this author here assert, that the lacteals are some of the finest vessels in the whole body; when, a few pages before, he had assured, that *Lewenhook* has discover'd an infinite number of secretory and excretory ducts, whose diameters do not exceed  $\frac{1}{8000}$  of an inch, and which of consequence can only admit a fluid whose particles are not less than visible ones in the *Ratio* of 512000000 to 1: whereas all that Dr. *Morgan* contends for, in respect of the fineness of the lacteals, is, that their diameters are less than  $\frac{1}{2000}$  of an inch, and less than any visible particle in the *Ratio* of 8000 to 1. But how does even this degree of fineness consist with the demonstrations of anatomists, who shew the lacteals to the naked eye? Some of them *Heister* has found as big as packthreads. In persons that have died soon after eating, and whose bodies are open'd ere cold, the lacteals are always *seen* full, not of an insensible aura, but of a visible lactescent juice, or chyle\*. By this it was that *Ajcellius* first discover'd them.

For what is asserted of the immense rarefaction of a drop of water, we must be on our guard. A fluid in this respect has no pre-eminence above any other body, however solid: 'tis not in virtue of its fluidity, as Dr. *Morgan* seems to suggest, that a drop be-

\* Heist. Comp. Anat. §. 213. & Not. 6,



comes so distendible: 'tis not in virtue of any physical property at all; but merely by a mathematical property common to all magnitude, viz. infinite divisibility. The position then may be mathematically true (I say may be, for the mathematicians are divided about it) but it is physically false; and concerning this, I think, there is no dispute. If an application were made of it to any particular body, whether solid or fluid, the fallacy would appear. Suppose a builder should frame a scheme on the supposition of a grain of sand being actually thus divisible, what towns and cities, what castles would not he raise out of his atom! How cheap, and at how small an expence of materials, would he build? If you will not allow me to suppose such a person, I will bring one who has actually proposed such a scheme. Dr. Morgan is this very castle-builder: he has undertaken to make an entire man out of a particle of matter, an animalcule so infinitely minute, that arithmetic will scarce express the *Ratio*. This particle, to form a man, must be distended to a space greater than its primitive one, by a number which consists of three or four thousand places; a distention a million of million of times greater than that of a drop to fill the planetary region; but of the size we shall have occasion to speak hereafter.

You may say, what harm is there in making suppositions, and building castles? It is a privilege mathematicians have always been allowed. I answer, there is no

harm, while they keep them for their own use; but if they let, or sell them to others, who are not so well acquainted with their airy foundations, mischief may ensue. I wish Dr. Morgan had not afforded us an instance of this; but there is no denying it: he has given a method of treating the diseases of children, deduced from this very animalcular system.

We come now to his second principle, the other hinge of the new temple of *Æsculapius*, which is, "That nothing can pass the lacteals but what is soluble in water, or reducible to a fluid, by the natural concoctive heat of the stomach."

This, the author thinks, has been demonstratively proved in the former; so that he might safely wave it here, and argue on it as a certain truth: but in regard the presumption is on the other side; that it has been the received opinion for many ages, and is still adhered to in the modern practice; that solid substances, tho' they are not soluble in any potable liquor, nor previously reduced to such a state of solubility or digestibility, may yet be given inwardly, so as to pass the concoctive secretory ducts, and act as alteratives on the blood and animal fluids; he does not expect that a demonstration *à priori* should prevail on physicians to quit it; and therefore adds a demonstration *à posteriori*, formed of six experiments; the sum of which is as follows.

The first experiment shews, that sulphur, cinnabar, any mineral globe or metalline calx, ground to a powder in the usual method,

methods, does not become near so fine as the blood-globules.

The second shews, that boiling any of these powders in water will not reduce them to the fineness of blood-globules; and that, by this operation, they lose nothing of their weight or bulk, nor impart any new power or property to the water.

The *third*, that by dissolving them in an acid or alkaline spirit, and then evaporating them, they will form a salt soluble in water, and capable of passing the minutest strainers of the lacteals.

The *fourth*, that the native spirit of a plant may be procured by distilling it with a moderate heat, equal to that of a summer's sun; that the remainder, by infusion in scalding water, will yield a sort of oil, incapable of exhaling by the air; and that what remains, being committed to boiling water, all the soluble oil of the plant may be drawn off, yet without altering the original texture of the body; lastly, that by calcination the fix'd insoluble oil, by which the solid fibres were drawn together, is exhaled, and the body falls into white insipid ashes.

The *fifth*, that the fixed salt of a plant may be procured by calcining it, without any previous preparation.

The *sixth*, that dry human bones, by distillation, yield first a light water, and, as the heat is increased, oil and salt; then a heavier, grosser, and more viscid oil, as the last effect of the fire; what remains at bottom, by calcination, solution, and evapo-

ration, turns into white insipid ashes, without any mixture of fixed salt.

"From these experiments (concludes Dr. *Morgan*) we see how far the parts of vegetable, animal, and mineral substances may be communicated by the natural concoctive heat of the stomach and blood, so as to render them capable of passing the lacteals; and what previous management is necessary to render them thus digestible and soluble, where they are not so in their own nature; also what method of exhibiting them in common food is best, where the stomach is weaken'd." It may seem strange to the reader, by what magick these inferences are found in those premises! An ordinary person, whose imagination runs no faster than his understanding, would be at some loss to find the connexion between the two: but such a reader is not fit for Dr. *Morgan*; to comprehend the force of his reasonings requires somewhat of a genius, and fancy pregnant like his own: to reap the benefit of Dr. *Morgan's* discoveries, a man must have a faculty of supplying a number of intermediate matters by supposition: by the help only of a few hypotheses, Dr. *Morgan's* experiments become conclusive.

These hypotheses are, that the human stomach, in digestion, acts only, first, as a mill, by grinding; and, secondly, as a boiling pot of water, by coction. 'Tis necessary to find both the mill and the pot in the stomach; the one to comminute the food, the other to extract



extract the oil out of it; for Dr. *Morgan* has united two opposite doctrines of digestion, viz. trituration and coction. Many authors have contested the reality of either of them; and they who assert the one, generally reject the other; but Dr. *Morgan* here, as in many other cases, has occasion for both sides of the question. The main stress, however, turns on the *stomach being a boiling-pot*. There are certainly some resemblance between the two: both, for instance, are vessels; both have some degrees of warmth, and both have something in them: but they have their differences too; the one is cast iron, the other flesh and blood; one is full of water, the other without any; one is furnish'd with a peculiar ferment or menstruum, which the other wants; one is boiling hot, the other lukewarm. Tho', if Dr. *Morgan* shall please to assert, that the *parieta's* of the stomach are as hard and impenetrable as iron itself; that it has heat enough to boil the most solid meats to jelly in a few hours; that the gastric liquor is neither of a fermentable nor a menstruous nature, neither acid nor bilious, but mere harmless rain-water; I should not be able to dispute any of these with him.

Having insisted so long on the fundamental articles of Dr. *Morgan's* system, we can only indicate the other peculiarities in it; such are these: That the whole alimentary tube, from the mouth to the anus, is only one large gland; that the stomach is only the ventricle of this gland; that

every gland has its stomach performing all the same offices as the great one; that the different qualities of the animal juices arise only from their undergoing different degrees of fermentation in the ventricles of the glands; that nutrition is only an induration of the animal oil, made by cooling; that the difference of fat and lean only arises from the greater or less degree of heat and motion which the nutritious matter has undergone in digestion; that secretion is only fermentation in the glands; that no great expence or loss of blood is ever recruited, or the blood restored to its natural warmth, &c. that profuse evacuations by sweat, urine, &c. do not lessen the quantity of the blood; that the discovery of the circulation of the blood has occasioned more errors in physick than the ignorance of it ever did; that the ancients were strangers to occult qualities, and that they meant no more by sympathy and antipathy than the mere fact of joining and separating; that the modern physicians are generally fallen into the notion of occult qualities; that the use of alterants is founded on this supposition, and that our latest practical writers are all defenders of occult qualities and specifick terms; that there is not the least reason in the world to suppose any medicine can alter morbid blood, and turn it into good blood; that mercury acts no more as an alterant when it cures the *Lues* without salivating, than when with it; that the cause of all diseases is in the stomach; that the stomach is the only proper seat of the

the effects of all medicines; that the true practice of physick consists only in regulating the evacuations, promoting those which are too slow, and repressing those which are too copious.

The proofs Dr. *Morgan* brings of these points we cannot trace; but the chief source or spring they arise from is easy to indicate. 'Tis no other than what the schoolmen call *metacritic ut aiunt yavoc*, or transferring the terms, definitions and conclusions of one science to another. His *fluids* are only the *Larvæ*, or masks of actual fluids; they are not animal substances; they are not even physical ones, but mathematical ones; they are without all tenacity, all mixture, or heterogeneity, without every thing but extension, gravity, and fluidity; they are not blood, or bile, or urine; but they are all these, so far as relates to the general nature of fluidity; and for the rest, are none of them. His *diseases* and *remedies* are not ours; his are all regular, uniform things, which always appear in the same manner, have constantly the same effect under every variety of case, without so much as one exception: ours, alas! are full of anomalisms; every disease, every medicine, has something peculiar in it; the variation is so great, and the analogy so small, that it is a sort of abuse of speech to call them by the same name.

His *patients*, his *men*, his *women*, and *children*, are of his own making, the spontaneous issue of his own brain: they are, indeed, soon made; being only so many mathematical curves, whose na-

ture and essence consists in a certain equation or ratio of the solids to the fluids; of the secretions to evacuations: whereas the actual living patients are all different, have each of them peculiarities according to their sex, age, condition, constitution, and the like.

In fine, Dr. *Morgan's* *ancients*, as well as his *moderns*; his *Corpuscularians*, *Paracelsists*, and *Specificians*; his *Quincies*, *Allens*, and *Shaws* are his own: he supposes, or assumes, that there are, or may be, such things; just as *Euclid* supposes there are points without parts, or lines without breadth. Such points and lines there really are... in *Euclid's* conception... such *Quincies* too there are in Dr. *Morgan's*; *Quincies*, who found their practice on *occult powers and qualities*; *Quincies*, promoters of the *specifick method*, and enemies of the *mechanic*; but the real, physical *Quincy*, who eat, and drank, and wrote books, was another thing: this *Quincy* had an utter antipathy to the very sound of occult qualities, and was even more zealous in the opposition than our author: he spent his life in demolishing occult qualities, and erecting mechanical principles on their ruins. This is matter of notoriety: his *Dispensatory* is a proof of it, from beginning to end; where we find the whole theory of physick brought to mechanical principles: he is perpetually recurring to the figures, motions, gravity and elasticity, attractions and repulsions of the particles; which he runs the changes on, with a fertility of imagination nothing inferior to

Dr.



Dr. Morgan. I beg pardon for offering to prove, that Dr. Quincy was a *mechanician*, and not a *specifician*; which was just as necessary, as to prove that he was any thing, or that he wrote at all. If Dr. Morgan had occasion for a Quincy of a contrary character, I have nothing to object: he was to use his privilege; the name in itself is perfectly indifferent to any system, and will be as well reconciled to occult qualities, as to mechanical ones; only, to prevent mistakes, it seemed necessary to give the readers this caution, that the word Quincy in Dr. Morgan stands for a contrary personage to what it does in all other writers.

The same will hold proportionably in most of the other names, whether proper or appellatives, substantives, adjectives, verbs or adverbs, in the book: Dr. Morgan, I think, has used all the eight parts of speech alike. The phrases, *it is certain, evident in fact, evident demonstration, grounded on plain matters of fact, confirmed by observation, certain proof*, and the like, which occur at every turn, never found themselves in such a posture before; they are put to all manner of drudgery, even, what they have most aversion for, the denoting things precarious, obscure, hypothetical, doubtful, or false. You will expect proofs of this: they shall be given.

"That all generation, says Dr. Morgan, is from an *animalculum* pre-existing in *semine maris*, is so evident in fact, and so well confirm'd by experience and observation, that I

"know of no learned men who in the least doubt of it." This he repeats in page 283; where he calls it "an evident demonstration grounded upon plain matter of fact." It may be observed, the words *evident in fact*, and *confirmed by experience and observation*, are here not only applied to a thing which is not evident, nor confirm'd by experience; but which is, in its nature, incapable of ever being either! We have often been amused with speculations and conjectures concerning the animalcules in *semine masculino*, discover'd by Leuwenhoeck and his microscopes; but this is the first time we heard of evidence and experience for the animalcula's system: evidence that man is from an animalcule! 'Tis impossible! What kind of evidence would be sufficient! Experience and observation for it! How shall it be come by? What passes in the human testes, and afterwards in *utero*, is all in the dark. The microscope has discover'd animalcules in *semine*, as it has done in most other fluids, in vinegar, pepper, waters, &c. Are they all feminal? Some pretend to have gone farther, and found animalcules in the human blood, the *saliva*, and every other humour of the body. Are these too feminal? Yes; if Dr. Morgan have occasion for them, they shall be *evidently so in fact*, and *confirmed by experience and observation*; and there shall not be one learned man left to deny it. But how long has this point been so fully and universally decided in favour of generation *ab animalculo*? The

Redi's,

*Redi's*, *Vellisnieri's*, the *Lebnitz's*, the *de Graaf's*, the *Drelincourt's*, then are not in the number of learned men known to Dr. *Morgan*! I believe it. But who are those learned men, that, according to Dr. *Morgan*, are now so unanimous, as not in the least to doubt of the generation *ab animalculo*? He has not named one; and, for my part, I should find it hard to find one, unless it were the learned Dr. *Morgan*. I will not affirm, he is without a fellow in this; but I believe it would be difficult to find another to assert, with so much assurance, a system as certainly true, and universally received, which has on it all the marks of reprobation, and which the love of novelty and paradox alone could support a little while, but which has since fallen into universal neglect: a system, in its own nature, utterly precarious, and which involves its defenders in inextricable difficulties! Suppose Dr. *Morgan* were ask'd, Whence come those seminal animalcules, or how are they generated? By equivocal generation? That he'll hardly say. By univocal, *i. e.* by copulation of male and female... when, and where... what travellers to the region of the groin pretend to give any authentick relations of the animalcula's intrigues, couplings, births, &c. in a human testicle? Nay, but he will say, they were all formed from the beginning, and lodged ready one within the testes of another; and all of them in our first parent. An hypothesis, laugh'd at by wise men, and fit only for the ridiculous *Dutchman*,

*Irridendus ille Batavus*, from whom our author has implicitly adapted it. I do not desire you to take my word for it; the point is capable of the sort of proof which the logicians call *reductio ad absurdum*.

Suppose the whole visible world to be a grain of sand, as a number express'd by an unit followed with 60 cyphers is to 1; a body ten thousand million times bigger than the visible world will be to 1, as an unit follow'd by 70 cyphers to 1. Supposing now the world, according to the *Jewish* account, to last six thousand years, it appears, by an easy computation, that, supposing the seeds of all plants and animals continually repositied in the first of the kind, there will be plants, whose first seed, or that disclosed the first year, will be to the last, or that disclosed in the last year of the term (not as an unit follow'd by 60 cyphers, which is the *Ratio* of the whole visible world to a grain of sand; not even as an unit follow'd by 70 cyphers to 1, which is the *Ratio* of a body ten millions of times bigger than the whole visible world to a grain of sand, but) as an unit follow'd by 30,000 cyphers is to 1: and there may doubtless be fishes found where the ova or spawn of the first must have been to that of the last, as an unit follow'd by 40,000 cyphers to 1: and the like will hold, *mutatis mutandis*, of the human species.

If the accretion or augmentation of the body was proportionable in the early age of the world, to what it is now, as I know of



no reason to the contrary, what a fine solution does this system give of the gigantic stature of the antediluvian patriarchs? The wildest fables of the *Rabbins* on this head come immensely within compass: *Adam* might fairly have beset the terraqueous globe; have set one foot in paradise, and the other in the antipodes; while he took a planet in either hand, and rested his head on the sun's disk.

Farther, in a quantity of *semen* ejected in a single act of coition, there are, in this system, supposed many thousands of animalcules, and every male animalcule is supposed pregnant with millions of others, and each of these with millions of millions of others, and so on, *ad infinitum*! All capable, provided a due nidus offer'd, of being matured into animals. What an immense waste of creatures is here? For every animalculum that comes to be born, millions of billions, of trillions, are lost or suffocated in *utero*!

If this do not amount to a *reductio ad absurdum*, it will be hard to say what does. One would not wish a greater infatuation in an adversary, than to assert such extravagances. It gives a man an opportunity of quitting him with a good grace; *Caput Helleboro dignum*.

One instance more of Dr. *Morgan's* certain truths will put us in possession of his whole system: "It is certain fact, says he, that nutrition is only the induration of animal oil, or mucilaginous lymph secreted in the glands of the cellulose membrane, which

" is a gelatinous concreffible matter; which, being lodged in any part, and suffering a diminution of its heat and motion, presently hardens like juice of liquorish, poppies, and other oleaginous plants. . . . of this is the whole body framed . . . not only the flesh, but the solid substance of the nerves, cartilages, and bones, are form'd of this oil . . . condensed by cold.

We have before had an instance of the intense heat of the human body; which Dr. *Morgan* has shewn to be sufficient to boil the most solid meats to an imperceptible jelly in a short time. We have here an instance of the contrary quality, and find a cold no less severe reign within us; a cold sufficient to congeal this rare imperceptible fluid into solid flesh and bones. 'Tis hard to conceive, how two such extremes should dwell so near, without destroying, or at least defeating each other! unless we suppose an *Aristotelian Anti-peristasis*, by which the heat may be said to strengthen the cold, and the cold the heat. If Dr. *Morgan* do not care to take an occult quality into his service, the fluidian principles will afford another solution: man's body is a microcosm, or little world, and admits of all the varieties that obtain in the great one; consequently, must have its zones, its torrids, and its frigid. If Dr. *Morgan* will reject this too, it will be expected he give some other, whereby the effect may be accounted for on, what he always appeals to, mechanical principles.

He

He is to account for a heat so fierce, as to destroy every thing that comes into the stomach; yet so mild, as not to touch the tender fibres of the stomach itself: a cold so severe, as to freeze the oil in the body; and yet so remiss, as not to affect the lymph, or other humours more susceptible of congelation.

But it will be no hard task for so great a mathematician, as Dr. *Morgan*, to account for this, or almost any thing else. I have learnt enough from his book to enable me to solve it myself; but, as this might anticipate my author, and prevent the pleasure and edification the publick is like to receive from a solution of it by his own hand, my business shall rather be to account for another thing, seemingly difficult enough to solve, *viz.* how the book before us may be made to consist with common sense, and the first principles of physick. In order to do this, I must take the liberty to lay down an hypothesis. It is this: "That Dr. *Morgan*, who appears, at first sight, the most dogmatical of all writers, is, in fact, a thorough sceptick; and that his book is to be interpreted throughout, according to the principles of that sect." 'Tis known, that *Pyrrho* and his followers asserted many things positively, tho' they denied all certitude. They conformed to the common modes of speech; tho' their sentiments, at bottom, were different. This conduct they solved by what they call their *αἰσῖα*; in virtue of which, all they said was to be understood as still im-

plying this secret condition: *It seems to me, or it is my present opinion; or I know no better.* This will let new light into Dr. *Morgan's* book, and bring truth out of the very jaws of error. The reader may be pleased to observe, that this is something more than a bare hypothesis: it is capable of being proved, in Dr. *Morgan's* way, *i. e.* by the help of another hypothesis; which is this: that so learned, so modest a writer as Dr. *Morgan*, could not possibly assert so wild, so romantic things, as occur in the course of this book, in any other sense! This is my *à priori*.

But, lest the prejudice should be too strong on the other side from appearances, I'll give you a proof *à posteriori*. Dr. *Morgan* then asserts, over and over, he has proved, that *Æthiops Mineral* cannot possibly pass the *Lacteals*; which are, in effect, what he calls a demonstration of the point in form: yet he afterwards assures us, "that *Æthiops* passing, is a doubtful point." Now, what fellowship can there be, in the common use of words, between *doubting* and *demonstration*? Doubtless as much as between light and darkness, or between sense and nonsense! Does not this shew the necessity of the sceptic, *Aoristia*; and that Dr. *Morgan's* words are to be interpreted according to our key, and often taken in a contrary sense from what they seem to import? Would you expose him to the endless inconsistencies, which the contrary supposition makes him chargeable with, rather than adapt so easy a salvo? Why, he has